RELIGIOUS RIGHTS.

DEAR SIB—I cannot help pitying those people of Ontario, including many who who are called ministers of religion,

who 'flew off the handle' so completely some weeks ago, when the Jesuit agita tion first started here, and showed such

teal for "religious liberty," such anxiety to protect Protestantism from a handful of Jesuita, and such evident aversion for

everything and anything Catholic in their denunciation of the Act and in their hearty abuse of the Jesuit Order. A few weeks have passed, these great champions of "equal religious rights" have had their shout, the question has come up in the Parliament of our coun-try, and these one hundred and eighty-eight of its members against only thirteen

dissenters have refused to admit that the Act should be interfered with.

Surely educated men, as these eminent and liberty-loving Protestant ministers

must to some extent be, would have the

sense to be guarded in their statements.

and if really actuated by motives of love for religious liberty they would heatate to use the language they did on this ques-

Mr. Editor, I don't think I am bigoted

but if anything would make me so I think the utterances of these ministers would be

as well calculated as anything to do it. If

we assume them to be fairly well edu-cated we must blame them for wilful

mi-representation, vulgar abuse and studied dishonesty under the cloak of

religion. If we admit them to be so ignorant that their rant was made in good

faith, then they are fit subjects for a course of instruction under the members of the order they so bitterly revile. In-

spect the religious rights and beliefs of each other? While crying the

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AN ONTARIO CATHOLIC.

everything and anything Catholic

To the Editor of the Record :

APRIL

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THE JESUITS.

BIX LETTERS IN THEIR DEFENCE.

LETTER IV.

The proofs with which the world abounds of the unequalled missionary labours of the Jeauis being too formidable to grapple with, have at all times driven the enemies of that body to search for vile motives to which to attribute these all but superhuman exertions; and like their prototypes the Pharisees, who ascribed the undeniable miracles of the Savicur to a power derived from the Prince of Devils, they have ever drawn from the very depths of their malice causes to which to assign the wondrous works of those whose power they could not deny, and whose destruction they consequently strove to compass.

This was indeed hard treatment to which to subject the most faithful body of Christ's servants since the days of the of Units's servants since the days of the appointed twelve. But, if they did not anticipate, they could not have been surprised by it, knowing well, as they did, that "the disciple is not above the master, nor the servant above his lord."

The first, as it is the meanest, of the course which it is stated induced the

causes which it is stated induced the extraordinary labours of the Jesuits, is a thirst of worldly gain; and in support of this charge, we are often vauntingly referred to their eventful mission to Paraguay. It is somewhere said that "whom the gods destroy they first make mad;" and it is difficult to believe the accusers of the Jesuits in any other than this ominous condition, when we find them drawing such a conclusion from such premises. History has in-deed been written for naught if it can be shown that self aggrandizement was the end and aim of the Jesuits in bringing 300,000 Indians to the obedience of the Cross on the plains of Paraguay! This admitted, and away from thenceforth with all established proof, and let the principle which it is said Sir Walter Scott acknowledged governed him in compiling his "Lite of Bonsparte"—that compiling his "Lite of Bonaparte"—that of depending upon popular report, be at once proclaimed orthodox. Not being, however, very sanguine as to the probability of such a moral revolution occurring immediately, I will in the mean time avail myself of the present usage of submitting approved evidence in favour of my view of the object and results of the Paraguay mission.—Montracquies, in his Esprit des lois, ch. vi. p. 40, 41, says:

"Paraguay furnishes us with an example of strange institutions expressly made with a view to train up people to virtue. This was charged as a crime to the Society of Jesus. But it is the glory of this society, to have been the first to

of this society, to have been the first to elevate the natives of the new countries, into men and into Christians. In this making reparation for the ravages of the Spaniards, it has begun the cure of one of the deepest wounds ever inflicted on

BUFFON, Hist. Naturelle. Discours sur les varietes l'espece humaine, vol. iii., p. 306,

The mildness, the good example, the charity, and the constant exercise of every virtue by the missionaries in Paratheir defiance and their forocity. They came frequently of themselves to de-mand a knowledge of that law which made men so perfect; they submitted themselves to that law and became united in society. Nothing does more honour to religion than to have civilized those nations and to have laid the foundation of an empire without any other arms than those of virtue."

HALLER, Traite sur divers sujets interres sans de politique et de morale, parag. 3, p. 120.
"The enemies of the society of Jesuite decry it best institutions; they accuse it of an unbridled ambition in forming an empire in distant lands. But, what sublime, and more beneficial to error of American forests : to city; to prevent their cruel and destructo illumine them with the light of the true religion, and to unite them in a society which represents the age of gold, by the equality of the citizens and the community of property! An ambition which produces such good is praiseworthy indeed."

In Muratori's famed work, entitled

"Missions to Paraguay," we find lan-guage more explicit, it possible, than the foregoing. Hear one sentence: "I do not fear to advance that the

Catholic Church has no missions so figurishing as those which are under the government of the Peres Jesuites in Para quay. The cross triumphs in those countries, formerly so barbarous, and to-day so civilized. Myriads adore the true God, and enjoy a condition the most enviable. They experience the greatest happiness to be obtained on earth—that nocence and peace

The following extract from a work on "European Settlements in America," by an unknown author; but of whom the the celebrated Doctor Robertson, Pro-fessor of Bibical literature, in New York has said. "he ought not to remain un known, as his work would do honor to any man in England."

"Early in the last century the Jesuits "Early in the last century the Jesuits represented to the Court of Spain that the empire of the Gospel might be ex-tended into the most unknown parts of America, and that all these countries might be reduced to his Catholic Majesty's obedience, without force and without expense. The remonstrance was listened to with attention: the (Paraguay, a province of South Americs); an uncontrollable liberty was given to them within those limits; and the governors of the adjacent provinces had orders not to interfere. The Jesuits entered upon the scenes of action, and opened their spiritual campaign. They began by gathering together about fifty wandering families, whom they per-suaded to settle, and they united them in a little township. Upon this slight foundation they built a superstructure, which has amazed the world, and ac quired so much power that it has brought great envy and jealousy on their socie; y. When they had made a beginning, they laboured with such indefatigable pains, and with such masterly policy, that by degrees they mollified

the minds of the most savage nations; fixed the most rambling, and attracted the most averse to government; they prevailed upon thousands of wandering tribes of people to embrace their religion, and submit to their government. When they had submitted, the Jesuits left nothing undone that could induce them to remain in subjection, or that could tend to increase their number. It it is said that from such an inconsiderate it is said that from such an inconsiderate beginning their subjects amounted to three hundred thousand families. They

accomplished a most extraordinary con quest on the bodies and minds of so many people, without arms or violence, and different from the methods of all other conquests; and not by putting off a large part of the inhabitants, to secure the rest, but multiplying the people, whilst they extended their territory."—

Vol. ii. p. 278
Surely, Sir, this array of unimpeachable evidence ought to be sufficient to arrest the pen of those who treat of the Paraquay mission in a spirit hostile to the credit of the Jesuit Fathers. But, say they, was not the revolt of those prov-inces instigated by the Jesuits? Here, again, we have flippancy, "easy as lying." The most authentic, as well as the most elaborate, account of that revolt is to be ound in the Latin work "De vita et mori bus tradecim Paraguayorum," by PERAMUS, in which we are told that it was not till Missionaries from those countries by the Spanish Government, that the Indians, who could not be reconciled to the loss of their "own Father," as they tenderly designated the Jesuits, evinced the least discription to read the second

isposition to rebel.
It is also stated in this work, that the It is also stated in this work, that the Jesuits, foreseeing that their removal would be ill-brooked by those who looked to them as their only earthly guides and protectors, inculcated the most perfect obedience to the constituted authorities, as well as to the stance orients by whom they were to be of the order they so bitterly revite. Indeed I think in either case additional
education wouldn't hurt them; and in
either case they are to be pitied.

In any country, but especially in a
Province like Ontario, where the people
are of different creeds, should it not be the
endeavor of all to live in peace and to remeet the religious rights and heliefs of strange priests by whom they were to be replaced, and cautiously avoided the exhibition, in the least degree, of sorrow of displeasure at their recall. To this i may be well to add, that after the mos minute examination of the whole ques-tion by the then Pope, Clement XIII., the Holy Father did not hesitate to decide most unconjugueally in favour of

each other? While crying "religious liberty!" what do the representatives of the Protestant majority here really show it am afraid it looks as if the religious I am arraid it floors as it the rengious liberty they want is for themselves only. Take for instance their aversion and opposition to our Separate School system, which cannot be shown to be any more than our right, and, very recently, the decide, most unequivocally, in favour of the Jesuits. With more plausibility, but certainly with the same degree of abstract justice do the enemies of the Jesuits, in sup attack in the Legislature against French children being taught elementary educa-tion in their own language. The Ontario port of their charge of general cupidity, point to the fact of some of that order having entered into commercial specula Government very properly defends these things, incurring thereby the abuse of just having entered into commercial specula-tions to such an extent as, in one in-stance, to eventuate in bankruptcy. It is true that some Jesuits, administrators of the revenues of the Colleges of the Society in such illiberal classes as those ministers, who became agitated and terrified at the proposal to admit of Jesuits havforeign countries tempted by the protuse means within their easy reach, did ex-tend their zeal in support of these institu-tions, be it remembered, to the questionable degree of entering into certain brancaes ing "rights" in helped colonize. We sometimes see complaints in Protestants papers that Uatholics stick together better toan Protestants and get of commerce; and it is also true that the imprudence of Father Lavalette in what they want because they vote for it. I hope we will continue to regard religion before party and support the men who will respect our rights. Where these pursuits, caused the scandal of a But, it is therefore true bankrupicy. Dut, it is therefore that the 8000 missionaries who brave all earthly terrors, eternal snows, burning sands, trackless wilds, perilous rivers, would we be if we didn't act on that principle? Let recent utterances and events be an additional warning to us. and tempestuous seas-to rescue ma horrors of natural ignorance were all mere mercenary adventurers! Or, does it follow that the 800 Jesuit

"Go the whole hog, and look the hog you

apply the above principle to this case, pari pussu, "with equal care," and tell me of your conclusion. The question of re-laxed morality will be discussed in my

FREDERICK T. ROBERTS, M. D., Profes-sor of Clinical Medicine at University College Hospital, London, England, says

"Bright's disease has no symptoms of its own and may long exit without the knowledge of the patient or practioner and no patn will be felt in the kideeys or

unlers taken in hand. Warner

that has ever been discovered for this dis

Ulcerated Stomach.

"For three years I was unable to work suffering from ulcerated stomach. Medical aid having failed, I was told to tr Burdock Blood Bitters, of which 7 bottles

made a permanent cure. This was two years ago, and I feel that I have to thank B. B. for being alive and well to day." Mrs. Rose Ann McCloskey, Marmora, Ont. C. R. Hull, Grayville, Ill., says: "I have sold at retail, 156 bottles of Dr. Thomas'

Montreal, March 8, 1843

their vicinity."

FOOD TESTS IN NEW YORK. martyrs whose blood mingled with the OFFICIAL ANALYSIS OF BAKING soil of the various countries in which it POWDERS - ADULTERATIONS IN CREAM OF TARFAR. flowed, fell victims, not to an ardent love of religion, but to a grovelling desire of worldly gain!! Such conclusions may be adopted by some, but, I for one have yet to learn by what rule of logic or ethics they can be justified, or, even by what system of casuistry they can be Under the direction of the New York State Board of Health, eighty-four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examina-tion and analysis by Prof C. F. CHANDLER defended. The principle which such reasoning involves, appears to me not only ridiculous, but dangerous, and in order to show those who would apply it to the case of the Jesuits, that it might a member of the State Board and Presi ient of the New York City Board o Health, assisted by Prof. EDWARD G. Love, the well-known United States be made to operate still more fearfully against themselves, I will venture to submit one case out of many that are Government chemist.

The official report shows that a large number of powders examined were found present to my mind's eye. When Egg-land declared that her black subjects of the West Indies should no longer be

Alum was found in twenty-nine sam all the laws of God and nature, had held ples. This drug is employed in baking these fellow-beings as property, the PROTESTANT BISHOP OF EXETER WAS powders to cheapen their cost. The presence of lime is attributed to the impure PROTESTANT BISHOP OF EXETER WAS among the number of claimants, and received in lieu of 600 black men, the sum of £12,719 44:—observe the nicety with which he calculated the price of human cream of tartar of commerce used in their manufacture. Such cream of tartar was and other impurities : in some samples to flesh!!!-Enemies of the Jesuits, you who in reviling that body,

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate pow-ders, which have not the virtue of adulterated cream of tartar), are made from the adulterated cream of tartar of commerce, and consequently contain lime

to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal."

This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent proc which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and on account of this greater cost is used in no baking powder but the "Royal."

ney diseases, many times reorganized as such, will become chronic and terminate in Bright's (organic) disease of the kid-Prof. Love, who made the analysis of baking powders for the New York State Board of Health, as well as for the Gov ernment, says of the purity and whole-someness of the "Royal;" that has ever oven drovered for this dis-ease. The late Dr. Dio Lewis said, ove his cwn signature: "If I found mysel the victim of a serious kidney trouble, would use Warner's Safe Cure."

of the Royal Baking Powder com-posed of pure and wholesome ingredi-ents. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates or other injurious substance.

other injurious substance E. G. LOVE, PH. D."

It is highly satisfactory to the housekeepers of this vicinity, where the Royal
Baking Powder is in general use, that
the official investigations by the States
that have thus far taken action upon this important subject, agree in classing it as the purest and most efficient baking powder in the market.

sold at retail, 156 bottles of Dr. Thomas' Eclectric Oil, guaranteeing every bottle. I must say I never sold a medicine in my life that gave such universal stisfaction. In my own case, with a badly ulcerated throat, after a physician penciling it for several days to no effect, the Eclectric Oil oured it thoroughly in twenty-four hours, and in threatened croup in my children this winter, it never failed to relieve almost immediately. The one cent monthly collection for the completion of St. Peter's Cathedral, Montreel, it the month of December, realized \$1.053 67 in the parishes of Notre Dame, St James, St. Bridget, and the Sacred

A FEW ANECDOTES OF DR. DOYLE.

Written for the CATHOLIC RECORD. The Reverend Dr. Doyle, whose silver ablies elicited such a depth of enthusissem some few weeks ago among all creeds and classes of his island home, is admittedly the wittlest Maritime Province man of any repute. His clever retorts, ready answers and rich jokes are the household property of Islanders, while many of them do signal service the Dominion over. The veteran Premier, Sir John himself, we are told gives more than one of Dr. Doyle's stories a prominent place in his exhaustive re-pertory. For the amusement of our readers we have collected a few of these anecdotes which, asking the Dr.'s pardon for violation of copyright regulations, we adapt to these columns.
On one occasion Father Doyle happened

to be at the wharf when the steame Miramichi was about leaving Summereide for Montreal and among the passenger was a Mr. S.—, a very zealous Baptist, and by no means overly well disposed towards Catholicity. As the steamer left her moorings Mr. S—— from the upper deck shouted out: "Now, Father Doyle, if you only use your prayers to secure us a good passage and fine weather we'll say there is comething in your religion." "You'll have both a good passage and fine weather, Mr. S—," solemnly replied the priest. On the return of the Miramichi Father Doyle was again at the whart. No Doyle was again at the whart. No Doyle was again at the wharf. No sconer did the gangway touch the pler than Mr. S——lesped ashore, and, seeing father Doyle, began at once in loud tones to pronounce his prayers worthless. "Why," said he, "we were nearly all burnt up by fire, which some how or other—by sometiments combustion they other—by spontaneous combustion they say—caught in the cargo in the hold and made such headway before it was discovered that we came within an ace of death by fire. Pretty prayers, these!"
"My good man," said Dr. Doyle, "I could
ensure a Baptist sgainst wind and water,
but sgainst fire—no, never!" Mr. S—

did'nt stop to join in the general cheer Because of there being no priest in that section of the country in the early times a number of Irish families round about Summerside intermarried with Protestants and the children of these unions were, for the most part, reared up Protestants, if anything, in religion. Hence it is that you might read on the business signs of the place such names as Grady, Lunnigan, Power, Brennan, Lafferty, Walsh, Hibbett, Callaghan, and many others whose owners have lost the faith of their fathers. In some of these cases the Irish name is Americanized and good plain Brennan becomes Brennan, Callighan, Calhoun, etc. This matter of pronunciation came up once in Father Doyle's presence. A Mr. Cal-lighan, himself of the class above named, declared, with all the fervor of the Milesian, that he'd hold on to his name without attempt at change "as long as he'd be in this world," "And I'd stick come to the gate of heaven, St. Peter, asking your name, and being told 'Cal-laghan' would surely think you were all right and pass you in—your only possible chance." It is not said in what spirit

Mr. Callaghan took this bit of council out the bystanders enjoyed it immensely.
"Pat's temperance" is one of Father Doyle's stories that everyone has heard and one that Sir John delights to tell and one that Sir John delights to tell. Pat, it appears, was given to the drop during his first wife's life and even while a widower drowned his grief in a pint of poten rather regularly. In good time he sought him out another partner, and came to the priest to have the knot tied in proper form. "Now is the time," said Father Doyle to himself, "to save Pat from the whiskey," and accordingly re-fused to marry him if he would not take the piedge. Poor Pat was sadly troubled, but as there was no other resort he endeavored to secure the best possible terms. "And for how long, your Rever ence?" "Till the first christening, Pat," replied the genial pastor. Pat readily consented and they were married. The iously awaited the time when he could drown care in a generous potation. But year after year passed and as the chris-tening did not come Pat grew slarmed, and, believing in his soul that Father and, believing in his soul that rather Doyle had brought about this barren state of affairs by his priestly power to keep him sober, the very next time they met he accosted him, begging piteously: "Take it off me! your Reverence" At first Father Doyle did Reverence." At first Father Doyle did not quite understand what the fellow meant, but when he did he laughed heartily and was all the more exacting in having the conditions of the marriage time adhered to. But the good Father

other aspirant to the ranks of the Benedicts to take Pat's pledge.

Every paster of a flock has, once in his life at least, found himself almost at his wits end to know he wite end to know now to dear with some wayward member of his fold, who, dispite his preaching, his coaxing, his threatening, would persist in keeping in a wayside Shiben "a small drop of the creatur" to regale the passed by andbring in an easy penny. These old whisky-selling women the blance of many fair parish and are the plague of many a fair parish; and an angel from heaven could scarcely induce them to forsake their bottles, nor demon from hell frighten them into better habits. In one of Dr. Doyle's missions habits. In one of Dr. Doyle's missions plied her nefarious vocation one of these troublesome daughters of Mother Eve, known to the country round as the "big woman." Many a tilt had the good priest with her, and many a sound scoiding she got from the altar of the little parish church on Sunday. The parishioners, too, were warned against her; in fact, long before Capt. Bycott gave a new word to the language a parochial boycott was de-clared against her by her pastor. But not a whit cared she. The so inclined would cell to her quarters for "paper collars," by the way, and her jar was emptied at regular intervals as usual; for there are always careworn brows in every parish and there's nothing like a bumper, they say, "to smoothe away the wrinkles." What was to be done to stop this increasing disorder? As a last resort Dr. Doyle called in the powerful arm of ridicule The next Sunday the "big woman" was in her place at the church (such char-

their attendance at Mass) as large as their attendance at Mass) as large as life and wearing the demeanor of one who had carried the day. When the time for making the usual announcements came around the priest delivered himself somewhat as follows: "I hasten to admit it, my people, the 'big woman' has beaten me. I have done everything in my power to put her under, but she's still on the sur/ace. I will, however, hold her no spite; I forgive her from my heart, and to show you how genuine is my forgiveness, I make you all witnesses of my good intentions towards her. One of these days I'll have the sad duty to perform of burying her, and I duty to perform of burying her, and I fully intend that her last reating place shall be properly marked. I will place a suitable slab at her head; it will not be costly, for I cannot afford any such thing; but a common spruce slab from Wrights' mill, decorated as to the top with a box of paper collars, and bearing the inscription in humble verse of my own making :

"Here the big woman doth lie She's at peace and so am 1."

Nothing could have killed her more effectually. She went home directly after Mass and emptied her remaining bottles, while from that day an eye full could'nt be obtained in the settlement. some short time after an old customer thinking her conversion partly feigned, called round and solicited an appetitizer, but was greeted with an emphatic:
"Bad cess to the drop, then, since I got

BROTHER AZARIAS' NOTABE TRIP ABROAD.

From the Baltimore Sun Brother Azarias, of the Order of Christian Brothers, formerly President of Rock Hill College, Ellicott city, Md., who went thin College, Emestr city, Ma., who went to Europe nearly two years ago to complete important literary labors, was in this city yesterday, on his way to Manhattan College, New York, where he will be located for the present. He was the guest of Brother Leonard, Principal of St. Peter's school, Poppleton and Hollins streets, and was accompanied by Brother Candidian, Principal of the Immaculate Conception Principal of the Immaculate Conception school, Division and Mother Streets. During his sojourn abroad Brother Azarlas made extended a vestigations in the leading libraries of Milan, Florence and Padua. By special permission of the Pope he was allowed the use of the Vatican library for his own length of time, and for months he also worked in the British Museum in London. While in the lattar city he was London. While in the latter city he was elected an honorary member of the Savige Club, being the first American who ever received that distinction, and of the Connoiseeur Club, an organization that makes a specialty of the study of armorial trappings and legends. He was the guest of a number of the Irish leaders and had Parnell, the Redmonds, and others. In Paris he was accorded distinguished atten-tion by United States Minister McLane, and the officers and members of the French Academy. The privilege of the floor of the Chamber of Deputies of France was granted to bim at the request of heads of different parties. Archbishop Croke, of Cashel, entertained him in Ireland. He met the Count of Paris and the Duc d'Aumale frequently. In London he inished his book. "Aristotle and the Christian Church," for the Concord Sch of Philosophy of the United States, before whose members it was read from proof sheets. The work was revised by Car dinal Manning, whose letter, eulogizing the value of the undertaking, forms its preface. So well was the volume received that it was translated and published in the official journal of the Academy of France Before leaving Rome Brother Azarlas had a private audience with the Pope and recelved from him a special blessing for the ceived from him a special blessing for the professors, students and alumni of Rock Hill college, the Pontiff attaching in per-son his autograph to a certificate to that effect. Altogether, Brother Azarias had a notable reception abroad. Since his arrival home many congratulatory communica tions have been tendered him on his suc

A CATHOLIC LITERARY CLUB.

EDITOR RECORD-On the eve of the 3rd inst. a large and enthusiastic meeting of Catholic gentleman of the town and neighborhood of Petrolea was held in the C. M. B. A hall for the purpose of forming a Cathelic Literary Club. The object of forming the club and the benefit to be derived therefrom was ably elucidated by Mesars. McCarthy and Kelly.

They pointed out the necessity of Cath-They pointed out the necessity of Cath-olics being thoroughly posted on the great questions of the day, and showed how great a factor to that end the club would be. After some discussion it was resolved that the club be known as the "Catholic Literary Club." The election of officers then proceeded and resulted as follows: President, John McCarty; First Vice-President, Chas. McManue; Second Vice-President, Chas. McManue; McM President, Wm. Tobin; Secretary, Thos. Anderson; Assistant Secretary, M. Moylan; Treasurer, A. Edwards; Board of Trustees, Messre. Jas. Murpby, M. Kelly, W. Kelly and C. Sullivan.

The success of the club is assured, and, at no distant date, a library and reading room will be established in connection therewith.

Yours respectfully,
Thos. Anderson,

Sec. C. L. C.

Some persons have periodical attacks of Canadian cholera, dysentery or Diarrhœa, and have to use great precautions to avoid the disease. Change of water, cooking, and green fruit, is sure to bring on the attacks. To such persons we would recom-mend Dr. J. D. Kellogg's Dysentery Cor-dial as being the best medicine in the mar-ket for all summer complaints. If a few drops are taken in water when the symp toms are noticed no further trouble will be

A Frightened Mother.

"My little girl, 4 years old, frightened me one night by a croupy cough, but I gave her a dose of Hagyard's Yellow Oil, which relieved her at once, and she slept well all night. I have since used it in several cases of croup, frost bites, etc., and find it always reliable." Mrs. Eva Bradley, Virden, Man.

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.



The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. Read proof below.

KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SNYDER,
BREEDER OF
CLEVELAND BAY AND TROTTING BRED HORSES
ELMWOOD, ILL., NOV. 20, 1838.
DR. B. J. KENDALL CO.
Dear Sirs: I have always purchased your Kendall's Spayin Cure by the half dozen bottles, i would like prices in lerger quantity. I think it is one of the best liminust on earth. I have used it in my stablescore.

CHAS. A. SNYDER.

KENDALL'S SPAYIN CURE,

Dr. B. J. KENDAL Co.

Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Lameness. Stiff Joints and Spavins, and I have found it a sure cure, I cordinally recommend it to all horsemen. A. H. Giller, Yours truly manager Troy Laundry Stables.

KENDALL'S SPAVIN GURE.

SANT, WINTON COUNTY, OHIO, Dec. 19, 1888.

Dr. B. J. KENDALL Co.
Gents: I feel it my duty to say what I have done
with your Kendall's Spavin Cure. I have cured
wenty-five horses that had Spavins, ten of
Ring Bone, nine afflicted with Big Hend and
seven of Big Jaw. Since I have had one of your
books and followed the directions, I have never
lost a case of any kind.

Andrew Turner.

Horse Dector.

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